

Sophistry Detected
OR AN
ANSWER
TO
George Keith's
SYNOPSIS, &c.

Reprinted at Bristol this present Year 1699.

To which is added the Bristol Quakers Reasons why they met him not
at his peromtory Summons to the Baptists meeting-House.

By Benjamin Coole.

1. Sam. 16. 14. But the Spirit of the Lord Departed from Saul and an
Evil Spirit from the Lord terrified him.
Mat. 12. 45. Then goeth he and taketh with himself seven other spirits more
wicked then himself. The last state of that Man is worse then his first,

B R I S T O L, Printed and Sold by W. Bonny,
near the Tolssey. 1699.



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THE

Introduction,

TO THE

READER.

F*riends and Neighbours, I have not Undertaken to Answer G. K. Synopsis from any vainglorious Desire of seeing my Name in Print, or from being Ambitious of entering the List of Disputants, but the great Inducement was the Honour of Religion, and Glory of God : who hath been Pleas'd to bless us with the Knowledge of that Di-*

vine principle, in which is hid the Treasures
 both of Wisdom and Knowledge, whose
 Worthy and great Name, is every Day prophe-
 nized by Men of corrupt Minds and Principles,
 so much the more and from the Observation
 they make upon the Envy, Malice, Uncertain-
 ty and Prejudices, Men Professing Religion
 (and pretended Zealous Advocates for Jesus
 Christ the Author as well as finisher of the
 Christian Religion) run themselves into, of
 the many Instances of this Kind since the
 Apostles days G. K. hath not approved him-
 self the least, either in Wit, Learning,
 Knowledge, Prejudice, Envy, and Un-
 certainty, who because the people called
 Quakers, (with whom he walked in communi-
 on above 25 Years) would not (when the Pride
 of his Heart prompt him to set up for a dict-
 ator) be modled by him any more than by any
 other

other Man (they acknowledgeing only Jesus Christ for the author of their Faith) but rejected his model &c. for which conceived slight put on him, He (Resenting it beyond all Christian bounds) hath ever since been seeking to destroy that Communion that would not make him their Director, and of all the ways he hath hitherto taken to effect it, nothing to me appears more Mischievous and Envious, than this Synopsis, as he calls it of W. Ps. Deism, and Scepticism, it being the substance of all his Late Writings against us contracted, the Designe of which is threefold, first to render the Quakers such as disown the Authority of the Holy Scriptures. 2dly. that the promised Messiah there Testified of, who was born of the Virgin, was not the Son of God. 3dly. that the History of Christs Incarnation &c. is not necessary to our Salvation. these are the
three

three grand Pillars on which his whole Fa-
brick stands, both in this and his other late
Books: but since they are so many Palpable un-
truths (to prove which is the Design of the
following Discourse) I doubt not but his
Buildings (as well as others oflike Nature) will
soon fall to the ground to the shame of the
Work-man.

But that his Allegations may have some
appearance of truth to pass with the credulous
without suspicion, he pretends to quote W. P. for
all those three points, first because W. P. saith
the Scriptures are Uncertain as to Number
since many Writings are Lost, &c. he
would render us Denyers of the certainty of
the Matter therein contain'd, than which
nothing is more Untrue. 2dly. Because W P:
says in a close controversy with an Adversary,
that the outward Person was not Properly
the

the son of God, He would render us denyers of Jesus Christ being the son of God, when in the very same place W. P. saith : he was the Son of the most high God, but by outward Person he meant no more than **Flesh, Blood, and Bones** Abstract not only from the God-head that dwelt in him, but also from the very soul of Christ as he was Man.

3dly. That the History of Christs Incarnation was not necessary to our salvation. This he pretends to ground upon W P's. making the Light VVithin the general rule of Faith and Life: as if because the Light which Lighteth every Man coming into the VVorld ought to be believed in and Obedyed as that Divine Monitor appointed of God for our Leader and Commander, it Necessary follows, that, faith in, Christ as he dyed for us was unnecessary, which is so
very

very fallacious and wicked that, deserves not the least notice or Reply, save only for the Sakes of those that may be too credulous of his confident *Ipsedixits*, upon the Authority of his being a Scholar, and for their sakes tis enough to say tis the Reverse to all Truth in the whole and every part of it. But to cloak his Mischeivous Designe he pretends to quote W. P. thus Faith in the History of Christs manifestation in the Flesh is a deadly poyson, &c. Which is very plain he intended no otherwise then as hereafter express'd, where wicked and ungodly men from a mistaken notion of the end of Christs coming, presume to sin with the less Reluctancy because of the beleif of Christs Incarnation, whose coming was not to procure a privilege to sin at his cost, but to destroy it, and purge our Consciences from the Pollution as well as Guilt of it, for

Christs

For W. P. with the Quakers believe that Remission of Sins is only for the sake of him that Dyed for us, and Rose again for our Justification. Again because W. P. writ against the Immoralities of the Age and Exhorted to Temperance, Meeknes, Justice, Mercy, and Goodness, and would not have Men treat one another with all manner of Evil treatment, because of their Difference in matters purely Religious, but that we ought to shew forth in our Conversations those Vertues that in Perfection was in Jesus Christ, G. K. would insinuate that W. P. makes no more of Christ than an Habit as hereafter will Appear.

Again because W. P. &c. Exhorts Men to turn to the Lord by the Convictions of the Light of Christ in their own Consciences, and
 b often

often calls People to Repentance, and to turn from their evil ways to the Living God, & perhaps at every time and every place do not say you must turn your minds, and form an Idea of Christ without, as well as believe in Christ within, from hence he would make People believe we have no Faith in, or Dependance on Christ without, & that we own him no other wise than as he is God and consequently we must be Deists. But by his leave after the same figure I think I can prove that greater Men then G. K. or W. P. either were as great Deists as W. P. &c And that was the Apostles Paul and Barnabas, Acts the 14. 16. 17. for when the Gentiles were going to do Sacrifice, supposing Paul and Barnabas to be Jupiter and Mercury, they Rent their Cloaths and run in amongst them Crying out, Sirs why do ye these things
we

we also are Men of like passions with you, and preach unto you, that ye should turn from these vanitys unto the Living God, which made Heaven and Earth, the Sea and all things that are therein, who in times past Suffered all Nations to walk in their own ways. Nevertheless he left not himself without Witness, in that he did good and gave us Rain from Heaven, and Fruitful seasons, filling our hearts with Food and Gladness. *In all which here is not one word of Jesus of Nazareth, or Christ Crucified, but the drift of all, was to turn Men from their vanitys to the Living God. Now for Exalting that principle that will Effect this blessed turn for all Nations, that hath in times Past walkt in the ways of their own inventions, W. P. is rendered a Deist, I say according to G. K's*

Sophistry, Paul was as great a Deist as W. P. If any shall object that Paul at other times and on other occasions, preached as his commission was to preach Jesus of Nazareth to be him that God had ordained for a Propitiation and remission of Sins, and for the Compleat salvation, of them that believe, as also for the Judge both of quick and dead, and that he determined to know nothing amongst them save Jesus Christ and him Crucified &c.

Even so, say I, has W. P. as amply and truly as ever G. K. did, so far as I am able to Judge by both their Writings and I own both to be true and well Expressed, and have no more Reason to Quarrel with G. K. about what he hath formerly writ (before he set up for a new sect) then he hath to Quarrel with

with W. P. about what he formerly writ. But since he hath let in prejudice against his old friends, and to procure new ones, has endeavoured to blacken his old ones, he hath published a great deal of confusion, I was going to say nonsense, But so it is when Men forsake the Fountain of Living Water, they will be Hewing broken Cisterns However I Designe not to Engage in a new Offensive Quarrel, but keep my Post of Defending the Truth, and the Friends thereof, nor do I think it worth while to dispute, how many Souls will meet on the point of a Taylors Needle, nor how Adam and Eve were Joyned Back to Back, in their primitive Estate, and how they two that were so in one Body Back to Back, became two Bodys after the Eating of the Forbidden Fruit, nor where that place is
that

that Machphela was a Figure off, that Souls Departed are to reside in till the General Resurrection. With much more Unprofitable Stuff, to say nothing of the Doctrine of the Revolution, of Humane Souls &c. all which I think it not Worth While to take Notice off, but let every one use their own Liberty, Provided, it be not to the Prejudice of their Neighbour nor the Government nor Religion in General. I have no List to Quarrell with them about their Particular Notions, but I am obliged to do as I have done (viz) Vindicate the Truth and the Professors thereof, against the Abusive and notorious Sophistry of their Irritated Adversaries. I ask no favour but I intreat your patience Ingenuity and Ju-

(13)

*Justice, Commending you to the Holy Spirit
within you, and the Testimony of the same
Spirit without you in the Holy Scriptures
for the End of this and all other Con-
troversie.*

**I Remain in Christian Charity,
Your Neighbour and Friend,
in all known Truth.**

B. C.

Bristol, the 12. Octo. 1699.

Courteous Reader, The most material Errors Committed in the Press (besides
mis pointing,) are as followeth, which thou art desired either to Correct
with thy Pen or Excuse.

PReface, Page 2. Line 5. dele *and.* p. 5. l. 18. read necessarily. p. 6.
l. 19. dele *Christ.* In the Book, p. 3. l. 15. dele *not.* p. 5. l. 18.
r. *Scripture.* p. 6. l. 21. r. *take,* p. 7. l. 24. *after Life,* r. *and that Life.*
p. 16. l. 13. r. *but an,* p. 21. l. 6. r. *far,* p. 22. l. 5. r. *as well as,* p. 27.
l. 24. r. *world,* p. 30. l. 7. r. *on,* p. 32. l. 3. dele, *it,*
l. 7. r. *addresse,* l. 23. r. *is, it,* p. 35. l. 2. r. *that,* l. 19. r. *turne,* p. 36. l.
16. r. *disorderly,* p. 37. l. 2. r. *at his,* p. 38. l. 24. r. *Hypocritically,* p.
39. l. 3. r. *success,* l. 5. r. *search,* p. 44. l. 5. r. *Mentioned,* l. 18. r. *Confer-*
ence, p. 46. l. 18. r. *Desired,* p. 15. l. 13. r. *that has* p. 22. l. 20. r. *Impla-*
cable, p. 25. l. 7. r. *scepticks* l. 25. r. *spirit* p. 37. l. 3. for *and* r. *at.* p. 39. l.
12. r. *answer,* p. 45. l. 22. r. *from*

SOPHISTRY: DETECTED

BEING AN

A N S V V E R

T O

G. K's. Synopsis.

THIS Synopsis, or short View, of W. P's. *Deism and Scepticism*, that I have undertaken to Answer, Consists of Twenty Articles, Collected (as he saith) out of W. P's Book Called a *Discourse of the Rule of Faith and Life*, Printed in the Year 73. and Reprinted in the Year 1699 Compared with some Passages in others of his Books.

B

This

This Collection, it seems, he hath made, that all Good Christians should with the greatest abhorrence Loath and Detest the Deism and Scepticism in them advanced, Page 8th.

'Tis very Reasonable therefore to Examine the Matter, and find if we can, the Ground of this Dreadful Heresie, that all Good Christians, ought with the greatest Abhorrence, Loath and Detest.

First, then I find that G. K. makes it to be W. P's Asserting, all Mankind hath one General Rule of Faith and Life. For which he Quots Page 1. 2, 3. &c.

I have Read the Places again and again, and find no such Expressions, yet allow that he affirms, the Creating Word, that was with God, and was God in whom was Life, and that Life the Light of Men, must be the General Rule of Mens Knowledge Faith and Obedience. and if this be such a Principle that Deserves the Greatest Abhorrence, I must Confess I do not understand it.

But now I think of it, to shew my Reader W. P. is not alone in it, I will give him the Testimony of a Mighty Great Scholar, and Wise Man (in his own Opinion) upon the same Head, his Name is George Keith, in a little Book of his Printed at London, 1688. intitled the Fundamental Truths of Christianity, Page, 4. he queries, is this Principle given to all Men? he answers

swers, yea it is given to all Men. He asks again, for what end? and Answers thus, that they may become the Children of God thereby and to live Godly in this World, and in the World to Come, in Fulness of Joy, Peace and Happiness, He asks again, by whom doth this Gift come? He Answers by Jesus Christ, He asks again, is Jesus Christ come outwardly, as Man unto all? He answers He is not come outwardly, as Man unto all, tho he is come outwardly as Man for all, so that all may Receive the Benefit of his coming as Man, who are not wanting to themselves, But he is come inwardly unto all as the true Light that Lighteth every Man that Cometh into the World, and page the 7. if he lighteth all Men, then suerly he Lighteth as well those that have Means as those that want them not, and those that want them, as those that have them, as truly tho not as Equally.

Add to this what he saith in his Presbyterian and Independant Churches, brought to the test Page 2 the Scriptures (saith he) are Only Sufficiently and Savingly Believed and understood, by the inward Illumination and Revelations, of the holy Spirit, which is the same in kind, to that which God gave the Saints of Old: Although they contain a Full and Sufficient Declaration, of all Christian Doctrines; yet they do not contain the Whole mind, Will and Council of God, as some say they

do because there are Many Things wherein God doth Reveal of His council to His Children which are not in Scripture either Expressly, or Consequently.

If then the Scripture cannot be savingly beleived and understood but by the Revelation, and Inward Illumination of the Spirit then the Spirit is the primary Rule even for Beleiving the Scriptures themselves, But the first is true, Therefore the Last

if then the Illumination of the Holy Spirit is the primary Rule to those that have the Holy Scriptures, it is much more the Rule for them that have them not, But the First is true therefore the Last.

Again if they that have the scriptures, and they that have them not, must allow the spirit to be the Rule to both, then according to G. K. as well as W. P. there is but one General Rule to both.

Again, in Page 116. of the Said Book, And since it is so that Christ is Really that Light, that doth Lighten the Gentiles, and is Light in them, who have not heard him outwardly Preacht unto them, it is no less then Real Blasphemy to say as the Presbiterian and Independant Teachers in both Old, and New England, have said, in their Confession of Faith, that the Light in Men
that

‘that doth so far Manifest the Goodness, Wisdom
 ‘and Power of God, as to leave Men inexcusable,
 ‘yet is not *sufficient* to give that Knowledge of
 ‘god, which is *necessary* to Salvation. Thus far
 G. K. Now, if that Light with which Christ the
 Light hath Enlightened every Man be sufficient to
 give that knowledge of God, that is necessary to
 Salvation, Then that Light must be the Rule of Faith
 and Life, to every Man. But the first is true, there-
 fore the last.

And according to G. K. ’tis Blasphemy to assert
 the Contrary, or at least it was then. Now why W. P.
 for saying the same things should be a Deist and GK
 a good Christian, is such a paradox, I am not I Con-
 fess able to unfold.

But because all Mankind, bath this General rule
 which is common both to the Gentils, and us (as
 G. K. saith *Retractions* page 2) without Scripture,
 doth it therefore Follow that the Holy, Scriptures
 which are a less general Rule are no Rule at all, or
 to be slighted and despised, surely as nothing can be
 more absurd, so nothing can be more remote,
 from WP’s intentions as his own words in the afore
 said Book plainly Demonstrate which areas follow

' I would not be misunderstood in what I have
 ' writ of the *Excellency and Preferance* of the Holy
 ' Spirit of God, as the *First, Chief and General Rule of*
 ' *Life and Practice*, and as the *Infalible*, and therefore
 ' the *Best Judge of Controversie* among Christians; as if
 ' I thereby intended to *Lessen or Undervalue* the di-
 ' vine Authority, or Service, of the *Blessed Scriptures*
 ' of *Truth*, since we most heartily believe them to
 ' have been given forth from the same Holy Spirit,
 ' and are a *Declaration, of the mind and Will of God*; and
 ' as such, are *Obliging* upon all that have, and can
 ' have them, both in reference to Faith and Practice:
 ' And we utterly *Disclaim* and *Renounce* all Doctri-
 ' nes and Practices *Repugnant* to them.

' But as the Holy Spirit gave them forth through
 ' Holy Men, so without the *Help* of the Holy Spirit;
 ' they cannot be truly understood, by those that read
 ' them, for their Edification and Comfort; for that
 ' which writ them can best apply them: Which is the
 ' reason of that Preference we give to the Spirit of
 ' God, and of our pressing People to atke dili-
 ' gent heed to the Manifestation of it, that they may
 ' Read, Pray, Praise, Preach, and Live, in the Spirit, to
 ' God's Glory and their Eternal Comfort.

I was willing to quote him thus at large, that all Men might see how disingenious, G. K. hath shew'd himself by Collecting peices and scraps, here and there, and then patch it together crying Behold *W. P.* &c. 'Tis true if we could stretch our Consciences after the Example he shews us, we might pay him in his own Coyne, and make him as Great a Monster from his Books, as many Ages hath produced.

If when any have read that Book of *W. Ps* should object that it may be construed to make void intermitting means, by so Exalting one univesral Rule. I Answer First that one universal Rule being Christ 'tis impossible for men to Exalt him too much who is God over all Blessed for ever.

2^{ly}. it cannot make voyd any means whatsoever any more then the Apostle *John* did, who said we have no need any man teach us 1 Jo. 2 27 But *W. P.* has ampely declared his thankfulness for all the superadded helps and means God in his infinite Wisdöm, and Mercy hath afforded unto us.

But besides and over and above as well as for want of those means this Creating word in which was Life the light of men is the one Universal and General rule, and if this be an error to assert and it
be

be Deism so to beleive, sure I am the *Holy Scriptures* are our warrant therefore and our defence therein.

And that W. P. in that book quoted by G K for his Deism, &c was discoursing of the *General* rule of Faith and Practice, and by *General* he meant that Rule by which the *Whole* universe of Mankind are to square themselves with respect to Faith and Holiness, which are Millions of People more than are Blessed with the Knowledge and use of the *Holy Scriptures*, is very Evident ; And yet they are not left without a witness, which is Christ, the *Faithful* and *true witness*, who is the Light, that Lightheth every Man (be He Jew or Gentile Bond or Free, *Babarian* or *Scythian*,) that Cometh into the World ; which ought to be the rule both of their Faith and Life, since they have not the *Holy scriptures*. And tho we have, and Acknowledge them to be a Rule of Faith and Life, yet cannot say they are the only rule Exclusive of the Spirit, for that were to prefer the *Effect* before the *cause* since the Light (*Christ*) was, before the Scriptue was, and by him were they given forth through *Holy Men* for our Proffit and Edification, that through them, the Man of god may be Furnished to every good Work,

Article, 5. *The Discoveries of the Light within are of two Sorts, (he makes W. P. to say) the one ordinary, such as all Mankind have, the other Extraordinary Such as the Prophets and Apostles had Concerning Adams fall, and that Extraordinary Manifestation of God in the flesh of that Man Jesus Christ ; which some call the Son of God, but that he was so W. P. utterly Denies.*

That the Prophets and Apostles had an Extraordinary sight and sense of Adams fall and Christs Birth &c. I Readily own, but that such an Extraordinary discovery as they had, is absolutely necessary to every Mans salvation I deny, But that the common and ordinary discovery's of the Light within universally given to all Mankind, (as all Mankind adheres there to and obeys the same,) is that Universall or Generall Rule of Faith and life, we shall, I hope, never deny. Yet at the same time express our Veneration for the verity and Authority of the Holy Scriptures, Since we know them to be (as they are) an additionall and unspeakable Benefit for a Rule both of Faith, and Life, and such a Rule too, that whatever is repugnant thereunto, ought not to be of any Authority with us, but why George should we by thee, be Rendered so Heterodox, for vindicating the Doctrine of the Light within both

with respect to its Universality and Authority, when thou thy self hast writ and Printed the same Truths over and over, and to this Day are not to be found among thy Retractions ?

Well, But some men call *Jesus Christ the Son of God*, but that he was Properly the Son *W. P.* Deney's, see the Jugling of this Man. I must confess when I saw this unparaleld peice of Sophistry, I felt a Religious Indignation arise in my Soul against that Spirit that has taken Possession of him, in whom a better did once Preside. Did he ever know or hear of any Quakers that deny'd *Jesus Christ* to be the Son of God ? surely nay, or that any of them did disown his Son-ship ? For tho some Might call him the Son yet the Quakers could not insinuate *G. K.* Oh ! intolerable Perversions, and Wickedness.

But some may say did not *W. P.* in one sense or another use those Words quoted by *G. K.* ?

That he did use those Words I own, but that it was to destroy the Sonship of *Christ*, I utterly Deny, and *G. K.* knows in his own Conscience that *W. P.* intended nothing like what he chargeth him with all. But I will relate the Matter.

W. P.

W. P. in the Year 70. was Engag'd in a Controversy with an *Irish Priest* who Charg'd the Quakers with Denying the Lord that bought them. to which W. P. Replies, it is (says he) a most ' Horrid imputation, and has (I beleve) been answer'd more than a thousand times, that is, that ' he who laid down his Life, and sufferd his body ' to be Crucified by the *Jews*, without the Gates ' of Jerusalem, is Christ the son of the most ' High God, but that the outward Person was properly the Son of God we utterly deny. now where is the Heresy of all this ; for first, he that laid down his Life without the Gates of Jerusalem, W. P. hath sayd is Christ the Son of the most High God. The Catch is about the *Outward* Person, whether or no that was *Properly* the Son of God, now I say that whosoever affirms *Jesus Christ* was the Son of God, considering him in his two fold nature, (viz.) God and Man, speaks Properly and Truly, but he that saith that *Outward* Person, (*Abstractly* Considered) was the Son of God, neither speaks Properly, nor truly Understands that great Mystery, therefore G. K. &c. shew their Envy more than Judgment in making such a noise

in the world, as they have, about this Passage, which is so far from being Erronious Rightly understood, that Nothing can be Truer, never the less since many People understand not the Terms of *Proper* and *Improper*, and are apt to Judge of things according to their Carnall Conceptions, for that Reason I should have been Glad the expression had never been vsed; tho whoever Considers it as it is and was intended, must be out of their Senses if they Subscribe not to the truth thereof, But of this more in our Reasons why we met not G. K. &c. And now I am upon this Charge against W. P. out of his Serious Apology, I am willing to follow him to *Quakerism*, a new Nick name for Old Christianity p 6. G. K. Pretends is after this sort viz. *The An Historical Account of Things may be called an Historical Rule of an Historical Faith, yet it cannot be called the Rule of Faith that is necessary to Salvation.*

Nay, an *Historical Faith* doth not profit to Salvation but rather Hurt, since faith in the History of Christs outward Manifestation, is a Deadly Poyson these latter Ages has been infected with.

Can any body that Reads this Passage of G. Ks. Patching, Picking Forging and Dressing, think any other but
that

that *W. P.* was Angry with the Bible, and that it did more hurt than good, and that the History of Christs Birth, Life, Miracles, Death, &c. was a Deadly Poyson &c. It is an old Proverb, and a very true one, (*viz*) one Runagado is worse than Ten Turks, which is truly verified in *G. K.* But by worse I mean with respect to Corruption, not strength of Argument. Well but *W. P.* ought to be heard for Himself to purge himself of this Charge of being an Enemy to the Bible and the History of Christs coming &c. And that he may do it Effectually, I shall first acquaint my Reader, that *John Faldo* and *W. P.* near Thirty Years agoe, were Engaged in a close Religious Controversie about the Nature of Christianity: of which Controversie few were Ignorant in City and Country; and who kept the Feild, and had the Lawrel in that Engagement I need not say, tis no Private thing: but however so it was that *Faldo*, at last in *W. Ps.* Judgment, had made a very Cripp'd Definition of Christianity, which *W. P.* not only Exclaims against, but assumes the Argument affirmatively in Page 5. ' of the said Book, which is thus. The Outward ' History of Christs Exceeding Love to Mankind, Deserves all Humble and Reverend Credit, as

' a Godly Tradition, and it should for ever Bind
 ' Men to receive, Fear, and Worship him. Again
 ' page 6 but a Firm Beleif in him, viz. Christ that
 ' so Appeared, Liv'd, Dy'd, Rose, and Ascended,
 ' both as testifi'd of in the Scriptures of Truth, and
 ' more Espeacially as he breaks in upon the Soul in
 ' his Divine discoveries, as the true Light, Light-
 ' ing every one Coming into the World. This I call
 ' True Cristianity : And he that Obeys this Light is
 ' a Child of Light, a Child of God, a True Christian.
 ' For this is that which Changeth Man and Re-
 ' generates him, and of a Child of wrath makes a
 ' Child of Grace, and an Heir of the Promise
 ' saith W. P. which say I a Bare Historical Faith of
 ' Christs Life Death, &c. will never do, for a Man
 ' may assent in his Mind, and Judgment to the Truth
 ' of Holy Scripture Record, and be a Child of
 ' Wrath, an Enemie to God by Reason of Wicked
 ' Works Nevertheless. and no doubt, without
 ' breach of Charity we may Conclude, many such
 ' there are at this Day, who notwithstanding the
 ' Dayly Rebellion against God they live in, value
 ' themselves upon the History of Christs Death, as
 ' Persons Privilege'd thereby, that now they may
 Sin

Sin at his Cost, or have a Priveledge to do it with less Remorse, and indeed this is the Natural Consequence of the Doctrine of Imputative Righteousness to Persons neither Sanctified nor Sanctifying: which notion we have always withstood as Irreligious and unreasonable, nevertheless Imputative Righteousness Rightly Distinguish'd, is a comfortable Christian Doctrine, but the above mentioned notion of it with the Distinction of Moral and Christian (that is to say a Vertuous Good Man, if not of such a Church, must be but a Legalist or Moralist, when a Vitious profane Man in Church Communion and has sign'd such and such Articles of Faith, shall be Esteemed a Good Christian, This is what hath been, and still is a Deadly Poyson, these Latter Ages have been infected withall, in short this was what W. P. intended in these words, viz. The Distinction betwixt Moral and Christian, and the making Holy Life Legal, and Faith in the History of Christs outward Manifestation has been a Deadly Poyson these Latter Ages have been infected with, which undoubtedly is a great Truth truly Distinguish'd, For whilst People value themselves, upon what Christ has done for them, without them, and Rely thereupon, without having Regard to the Sanctifying

Grace

Grace of God within them purifying their Hearts, and Purging their Consciences from Death, and Dead Works to serve the Liveing God in Righteousness and Holiness; I say without this last, the First will Prove as *W. P.* lays, a very Deadly Poyson, Nay, it had been much better for them they had never known it, then after the knowledge thereof so to Trample upon the Blood of the Covenant. And indeed until Men apply themselves to the Spiritual Appearance of him that is Gods High Priest, and will Sanctifie all them that come unto him by Faith, and Obedience, the History of his Life and Death without, will be an but aggravation of their Guile, and Misery.

But because it is so to such; does it therefore Follow that the History of Christs Death indefinitely doth more Hurt than Good, by no means. And that *W. Ps.* meaning was what I have here Exprest is plain, since he has often in that, and other Books, made unquestionable Confessions of his Belief of the outward History of Christs Life and Death in the several Scenes of them, Which he would never have done, had he thought it, Simply Speaking, a Deadly Poyson, &c.

A Moderate Degree of Charity wou'd have seen this. Well, the Just God who Searcheth the Heart, and tryeth the reins of Men, will not only Vindicate our Innocency, but also meet with those by His Righteous Judgments, that on their Beds, and whilst it is Dark study Mischief, and when the Morning Light appears put it in Practice.

His 7th. and 8th. Articles Run thus, We have no need that the Light within should give us any of these Extraordinary Discoveries, (viz) of Adams fall, and of that Man improperly called the Son of God, Jesus Christ; Because the Historical account of these things is in the Scriptures, and it not being needful to be given us by any new Revelation, we may conclude it is not given to any of us, &c.

Those are neither our Words, nor the Natural Consequences of them, but from this I conceive, he wou'd infer first, that there is no need of any new Revelation to confirm the Truths Recorded in Scripture.

2dly. that none of us have this new Revelation; and Consequently the Historical Account given us in the Holy Scripture, is not (for want of this new Revelation) Obligatory on us, for in his 8th. he makes W. P. to say, tho I know not where, nor he neither, that the Historical Faith, doth not profit us

to Salvation, but doth far rather hurt us. The Lord Rebuke thee for thy unpareld Envy and Malice. Reader, G. K. Knows as well as thou dost thy Right Hand from thy Left, that he abuses us most Grossly therein; for first of all, Tho we do most freely assert, that God Almighty hath not left Himself without a Witness, which we call the Light of Christ, (as the Holy Scripture also doth) Even in the Hearts of All Humane Race, which to them ought to be the Rule of their Faith, and Guide of their Lives. Yet we never thought that we were to neglect the use of those means, that God in Mercy to us hath afforded, or that we ought not to Esteem them. (*viz.*) the holy Scriptures, sacred or of Divine Authority, because we have no particular *new* Revelations concerning them. The Word *new* having an Ambiguous signification must be distinguished, For either it may mean the Light within which is Christ, by his Spirit, teaching and reproveing of us *&c.* In order to lead us into all Truth, which will also bring all things Proper for us, and profitable to us, (according to his own word and Promise) to our Remembrance, and may in that Respect be called a *new* Revelation, (*viz.*) Of the same Ancient Truths brought a new, to our Remembrance,

with

with a new or fresh Impression upon our Spirits, Exciting us to unite in Faith and Judgement therewith, and in that sence we say contrary to what he would make us say, that it is needful to be given, and is given us, and that without it be so given to us the Historical Account in Scripture, tho it may Require our assent, yet doth not profit to salvation: But if by new he mean new Revelation of new Doctrine &c. we continue to say there is no need of it, nor do we expect it: since the Historical Account of Adams fall, and of Christs being born of a Virgin, Dying, Resurrection, Assention &c. is Recorded in the Holy Scriptures, which Historical Account being Read and Believed, the Holy Spirit cooperating with the Reader and believer to the Sanctifying his Heart, and Purging his Conscience from sin, and Transgression, thereby bringing him into a Death to sin, as Christ dyed for sin, is so far from being unprofitable, that on the contrary, it is the way to make him wise to Salvation.

His 9th. Article Runs thus, Seeing the scriptures are uncertain without Extraordinary Revelation, and that not being needful, it is not given, it follows that the Doctrines of Adams fall and Christs Birth, Death, &c. is uncertain &c.

I confess, were *W. P.* and his Bretheren such, as this Man blinded with envy, Represents him and them, they well deserve the Character he has given them, But that it is not so, and that *G. K.* is a notorious Sopinister, I shall continue to proue from *W. P.*'s own Words in the same Place quoted by *G. K.* He (*viz*) *W. P.* makes this Objection thus, 'How 'Else, (that is without the Scriptures) could you 'have known these Prophecies to be true, for that is 'not a matter of Witnessing, but fore telling. To 'which he Answers, That is an Extraordinary Re- 'velation, not falling within the Ordinary Discove- 'ries that are Absolutely Necessary to Mans Salvation, 'By which he, (God) shews his Power and 'Faithfulness, that he is God, and can foretel 'and will bring to Pass, but therefore must there be 'an Extraordinary * Light and Spirit, and not Rather, 'an Extraordinary Sight and 'Sence, from one and the same 'Light and Spirit in them. Be- 'sides that which gives me to be- 'leive and Saviour it, (to wit 'the History,) to be from the 'Spirit, and not by imposture, 'is my Rule for beleiveing it.

* Note, That an Ex-
traordinary Light is one
thing, but an Extraordi-
nary Sight is another.
A Man may have an
Extraordinary Sight of
what another hath, but
a very ordinary Sight of,
and yet from the same
one Light.

Now

Now that the Spirit so doth, both Calvin and Beza assert for me, (viz.) The same Spirit, that spake by the mouth of the Prophets, must peirce into our hearts to perswade us that they faithfully declared that which was committed to them by God.

Thus for *W. P.* page, 2. so that we are not Ashamed to own; (without any Regard to *G. K.*'s. Calumniation.) that we do not so much Esteem the Scriptures Sacred, and of Divine Authority from the *Decrees of Councils* that have put a Sanction on 'em, as we do from the Authority of the Light Within, which wou'd have Oblig'd us to Believe Honour and Obey him, that hath Declared his Word or Will to us, through them and in them, if no such Decrees had pass'd in their Favour. How remote then from Truth is this Man that would insinuate, First that we Esteem the Scriptures Uncertain. 2dly. that they are not Obligatory on us, and 3dly. that the not Believeing them is no Sin. Oh ! *George*, time was thou wouldst have made more Conscience of thy Words, and not stretcht it to that degree to Let out all Truth. But to proceed, Because *W. P.* in his Discourse of the Rule of Faith and Life, prefers the Spirit of God that gave forth the Scriptures to the Scriptures themselves, and to convince his adversaries of the Reasonableness of his

Argument

Argument, Proves from the Scriptures themselves, that they are not, nor cannot be the Universal General Rule, because of the Imperfection that attends the various copies : and the greatest part of the World have them not, well as that many Books are lost Therefore not intire and Compleatas to Number.

From whence *G. K.* takes the Oportunity to step in and Catch at the Word Imperfect, or uncertain as to Number, and makes *W. P.* to say, the Scriptures are Uncertain, as to the History of *Adams* fall and *Christs* Birth, Death, &c. And therefore, being uncertain, 'tis no matter whether we Believe them or no, For 'tis no Sin to disbelieve it, unless it be revealed by an Extraordinary Revelation. Who? think you pray (*G. K. Excepted*) could be Guilty of such a peice of Baseness, but perhaps he hath a mind for want of Finding a Real Deist, to Dresse up *W. P.* for one, that he might have the Oportunity of seeing him Sacrificed to his Envy and unplaceable malice in the way one of his Country Men lately went.

And I am the more Inclineable to think so, because in his 10th. Article against *W. P.* he makes him a Deist and Sceptist for Recommending the Light within, as the General Rule of Faith and Practice,

to all Men and all Nations, for accommodating the Differences and Putting an end to the controversies, that are about Religion, which should seem, our Adversary is so far from Desiring, that he makes *W. P.* a Heritick for wishing it, and has collected it out of his Books, he saith, (tho Falsely) that all good Christians may have from the sight thereof, a Loathing and Abhorrence of it, Page, the 8th.

Can any body beleive otherwise, but that the solemn League, and Covenant, (that was for Smiteing *Amalack* Hipp and Thigh, Cutting of Root and Branch, batheing the Sword in the Blood of the Enemies of the Lord, and his Elect (I need not say who they are) Sticks in this Mans bones yet, who is for Detesting Loathing and Abhorring those principles and ways which wou'd allay the Animosities amongst Men ? But he abuseth his Reader as well as *W. P.* For his 10th. 11th. and 12th. Articles, refer to no Book of *W. P.*s. nor are they the Natural consequence of what he hath said. As for instance, where doth *W. Pen*, say or implye that Christs Birth, Suffering, Death, &c. cannot be certain to us, and whereof we can have no certain Faith without Extraordinary Inward Divine Revelation which is given to none in our Days ? and where doth *W.*

P. say, or simply, that 'tis best to leave of asserting these Truths because we have no certainty of em? surely it must be made good by a Scotch figure (if at all) unknown to the rest of Mankind.

Is there any book of *W. Pens*, Extant or any other Quakers, that says or Implies that we are not Oblig'd to Believe or Practice, what we Read in the Holy Scriptures indefinitely, unless the common Discoveries given to all Mankind, teach the same things? Oh! for shame leave of imposing upon the World at this Rate.

His 12th. Article is the same things again Repeated and contracted, (viz) that the History of Adam and Christ &c. we are not Oblig'd to believe, nor is it any Sin not to Believe it. &c. which is so very Barefac'd and Intolerably Wicked, that I think it worth no other Notice, then only to say its a great untruth, in the whole and Every Part thereof, and as such I Return it upon him, being Really sorry that a Man of his age should be so wholly sequestr'd from Truth and Common Honesty.

His 13th. Article. to Prove *W. P.* a Deist &c. is because, he calls, the Law written in the Heart, (which some of the Ancient Philosophers called likewise

the noble Precepts writ in the Heart of Man the true Rule. And what Deism or Scepticism is hear in this did not God say he wou'd write his Law in their Hearts, and he wou'd teach his People Himself, and is not Christ Jesus Gods Minister, that teacheth his People to profit. And are they Deists and Scepticks, that Beleive in Jesus Christ, both as their Priest who offer'd up Himself for them, and their Prophet to instruct them, and their King to Rule them?

How Malicious then is he to insinuate, that the Holding these General undeniable Truths, is such a Deism & Scepticism as is to be abhorr'd and loath'd by all good Christians! what is G. K's Christianity for destroying the Noble Precepts Written in the Heart of Man, and to Abrogate the Covenant God promiss'd to make and is made for the Later Days, to wit, to write his law in the Heart &c. from such Christianity the Lord Diliiver me?

But farther whereas W. P. saith in the place Quoted by G. K. that they (*viz*) the Holy Scriptures, are the *Eternal Precepts of the Spirit in Mens Consciences there Repeated* and declared, and G. K. knowing this to be an undeniable truth, and Consequently himself a false accuser, hath the Impudence, by Jumbling two or three Places together to make,

W. P. speak thus. The common and Ordinary Discoveries of the Light within, given to all Mankind, are These which Paul calls the work of the Law written in the Heart, and which W. P. calls the Eternal precepts of the Spirit in Mens Conscience, Where as W. P. saith the Scriptures are the Eternal Precepts of the Spirit in Mens Consciences there Reaped and Declared, and addes. so held the Antients, and quotes Tertullian, Justine Martyr, Hierom, Epiphanius, Erasmus, Luther, Peter Martyr, Bullinger, Bradford, Calvin, Beza, Tindall, Bishop Jewell, &c. so that altho the common and Ordinary Discoveries, such as that there is a God, and that he Rewards them that seek him, and that we ought not to do any evil, are the Eternal precepts in the Conscience, yet are they not all the precepts we are in Conscience oblig'd to keep, since God has Blessed us with the knowledge and Enjoyment of the Holy Scriptures, which contain (besides the History of Adams Fall, and Christs Birth, Death, and Suffeting,) many Blessed and Comfortable Doctrines and precepts, which we can no sooner Read with our minds Directed by the Light within, but we find the Declared precepts, repeated in Holy Scripture, Answer, (as Face Answers Face in a Glass) the Eternal precepts Engraven in the Hearts

and

and Consciences of Men, *He* therefore that hath not the Advantage of the Holy Scriptures, and knows nothing of the *History* of *Adams* Fall and of *Christ* Birth, Death, Resurrection, Ascension, Meditation, but follows and obeys the Manifestations of the Light of *Christ* in his Conscience, by which he comes to believe that *God is*, and that he is a Rewarder of them that Diligently seek him, that the way of *God* is a way of Purity, Patience, Meekness, and Holiness, and without which no Man shall see the Lord, shall without all doubt, be accepted of *God*, But that those that have the Holy Scriptures shall be accepted on the same Terms with those that have them not, is an Error to think, nevertheless both *He* that hath, and *he* that hath not the Scripture hath that one universal Rule of Faith and Life that leads into all Truth, and Although *God* in *His* mercy and Goodness hath Superadded the Holy Scriptures for a Rule to us to walk by and according to, yet we are not therefore to neglect the inward Law and Rule, and Eternal precepts in our Hearts, because we have an outward one to walk by.

And this I will Further add, that the Lord *Jesus* in that Great day wherein he shall judge the World in

Righteousness, will not Prefer or condemn us because of our Names and Characters here on Earth, tho we may value our selves upon them, but according to that Nature we have bin in. And therefore he that Partakes of the Divine Nature, to be by it made Just, Meek, Patient, Holy, Harmless and Undeifi'd, shall be taken into that Household or Family, whereof Jesus Christ is the King, Prophet, and Preist, when those that have wanted these Virtues, yet have call'd Jesus Saviour, (but not by the *Holy Ghost*) shall be shut out.

His 15th. Article is, that *W. P.* concludes that if the Doctrine of the *Light Within*, be the Universal Rule of Faith and Life, to all Mankind, it wou'd bring all Men to be of one Religion.

Undoubtedly 'tis so, But if by the *Light Within*, he means, as I beleive he does, Exclusion of the Testimony of the same Light in the Holy Scriptures, I have then the same Reason in this as well as the former Articles, to declare him a Perverter, and Sophister, but leave it to the Reader to Judge whether he Deserves that Character or not.

16th. Article. This one Religion sayeth he is *Deism*, which How much so ever undervalued by false Christians (whose Faith is Historical in a Christ without them) is all one with true Christianity, they are but two Names for one thing

thing, as Every true Christian is a true Deist, so every true Deist, is a true Christian. And therefore every just and Meek and Patient Man, is a Christian, be he a professed Pagan, Mahometan, Jew, or Infidel, concerning Jesus of Nazareth.

'Tis a true Proverb the Lyon cannot be hid when his claw is seen, nor can G. K. hide his Malicious Design, when he runs so intolerably out into his Sophistical perversions, Indeed George, this was Overstrained with vengeance for (whatever Faults we have) the whole World that knows any thing of us, knows, that we Esteem not those false Christians that believe in a Christ without, because of their so Believeing, but we doubt not but there are many that Believe that truth that are nevertheless false Christians. And thou knowest G. K. we have had a great deal of Trouble, with such that are very False (I was going to say Naturally so) And yet will make a terrible noyse and Rattle for Christ without, Tho he will say to such (one day without Repentance) depart from me ye workers of Iniquity, I know you not, as he doth by his Spirit at present, who Requir'd these things at your Hands to tread my Courts.

But D it m it seems is our Religion, I should have bin pleas'd with him, since he is so Learned a Man

if

if he wou'd have given us the **Etymologie** of the word that we might have seen how far it wou'd have answered our Faith, **However** I will venture to say thus much as it is, **That first** of all we believe the **Holy Scriptures** of the old and **New Testament** to be given by **Divine Inspiration**, and are of **Divine Authority**, therefore **Obligatory** to us. **2dly.** we believe it to be our indispensable **Duty** **Reverently** to believe what is therein **Recorded**, and that from the **Testimony** of the same Spirit in our hearts as well as from the simple **Authority** of the **Scriptures** themselves. **3dly.** We know that the Lord **Jesus** said to his **Disciples**, *Jo. 14. 1. Let not your hearts be troubled ye believe in God believe also in me* the which we have by the **Grace** of God hitherto done. First that God so loved the **World**, that he sent him into the **World**, to die, (or **last Death**) for the **sins** of the whole **World**. **And** that he was a most acceptable sacrifice and **Attonment** to his **Father** for **Mankind**, and by that one offering that was once (and no more) offer'd for the **sins** of **Mankind**, **Remission** of **sins**, in his **Name** is to be **Preached** to all **Mankind** upon the **Condition** of **Repentance**, **Faith** and **Holiness**. **4thly.** To **Enable** us to perform this **Condition**, God **Almighty**

ty who sent his Son to tast Death for us, hath likewise sent him into our Hearts, by his *Light Grace* and *Spirit* first to convince us of our sins. 2^{dly}. to turn us from them. 3^{dly}. to give us Faith, by which we not only believe what Christ did for us, without us, but also do trust, relye, and depend on him for the accomplishing that work which by his Spirit, he hath begun in us. And lastly that through the same **Holy Spirit**, and Faith therein we may be Enabled to live a Life of Godliness and Honesty, and to perfect Holiness in the Fear of God, (which we cannot do of our selves) and to be sanctified throughout, that we may be presented by our *High Priest*, and Mediator **Jesus Christ** to his Father without spot or wrinkle or any such thing. If this be *Deism* we Imbrace the Name and Character, for this is our Religion, and sure I am in this there is nothing but what is Literally exprest in the *Holy Scripture*, or the true Genuine sence thereof.

The last part of this 16th. Article Insinuates that *W. P.* makes Christ nothing but *Justice*, *Meekness*, *Patience &c.* and therefore Every Just Meek and Patient Man is a true Christian &c.

W. P. I fancy little thinks how much he is oblig'd to *G. K.* that he in this place made him not say, that

that every *Just, Meek and Patient* Man is *Jesus Christ*, instead of a *Christian*. Well its such a favour, that I think, if *W. P.* doth, it I will not forget it: However least any Body should think *W. P.* has Dwindle'd away *Christ* to nothing but a *Habit*, I will quote him upon the Subject of *Morality* in "the place mentioned by *G. K.* (viz) Addressed "to *Prot. 2d Edition Page, 119.* Let us but soberly "consider what *Christ* is (saith he) we shall the "better know whether *Moral Men* are to be re- "ckoned *Christians*, what is *Christ* but *Meekness,* " *Justice,* and *Mercy,* *Patience,* *Charity,* and *Virtue,* "in *Perfection*, which last word is purposely left out by *G. K.* of which *Perfection* or fullness, we all receive our several measures. For further satisfaction I intreat the Reader to see the book and Read it himself, and then tell me is *G. K.* a *Sophister* or no? his *Envious Parenthesis* deserves not any other notice than that it is without mixture of honesty a malicious untruth

Article 17th Another great use of this Doctrine (to wit of making *Jesus* the *Light of the World* the Rule of Faith and Practice) thinks *W. P.* yes it wou'd Reconcile not only *Papists,* and *Protestants,* *Arians,* and *Homousians,* *Socinians* and *Trinitarians,* but

but even *Jews* and *Christians* : and truly I am very apt to think so to, since that Rule will oblige every one, that walks according to it, to follow Peace with all Men and Holiness without which none can see God. and what is the Mischeif of such a peace,

But *G. K.* abhors the thoughts and Loaths the Principles that lead to it, tho it be through the Path of Regeneration, for upon no other account can it be thought of, since that General Rule (viz) *Christ within* works that in every soul, that so receives him. But 'tis Highly Base in him to insinuate, such a union as is among Christian Bretheren may be obtain'd upon *W. Ps. Hypothesis*, notwithstanding their profess'd unbelief concerning Jesus of Nazareth. I say, as *W. P.* no where says or implies so, *G. K.* is a Sophister to Render him so.

His 18th, Article is so bitterly foolish, that it plainly appears to be the Fruit of his own disturb'd brain rather than any Natural consequence from *W. P's.* or any other Quakers Words. For where did he ever hear or Read, that the Name Christian, being offensive to *Jews* and *Mahometans*, may be laid aside, as also the Name *Jesus* and *Christ*. Surely *G. K.* was in a great
F fret

fret and in one of his violent fits, when he writ this, else he could not look on it without blush'ng since he knows it is not possible for him to insinuate a greater untruth.

19thly 1. And seeing (saith he) many are dissatisfied to say or think the Light within every Man is God, or any Supernatural or Divine Principle but think its nothing but Conscience or the Natural Light of Mans Reason let that dispute also Come to an end.

But before this dispute is ended I may tell him that we have not yet sounded such a parle or retreat. Albeit if Men would so take heed to the Grace of God which by Jesus Christ is freely offered them as to live a godly and holy life in this present World We should think our time very ill spent to quarrell about the Name of that which hath Effected the cure since he that is the Physician of value is as well able to make himself known (whose Name is Emmanuel) as he is to perfect the cure,

his 2nd Article is a meer Banter, because as he fancies the Number of the Discoveries of the Light within, can not be Adjusted and supposeth that it leads one Man to assert the Name of God in a Temporal affair and another to deny it one to use the carnal Weapon, and another to deny it Also G Fox his Orders set up by the light within, and Opposed by some Quakers by the Light within and that we

Pejeet

Reject the External Revelations and commands in the Scriptures but are not taught us by the Light within. Which last of all the Rest is only true and that is true I must confess since there is no External Revelation or command of Christs in the Scripture but what is made so to us by the Light within as well as by the out ward Word.

As to his Idle fancy about number of Discoveries I think it enough to say God hath not given to all Men alike, in Number or Weight yet every Man has his own proper Measure, and according to his Faith, and Obedience, so shall his Reward be for in his Light he sees more Light, and by doing his will he knows more of his Doctrine,

That the Light within Leads to use Carnal Weapons, that is to say teacheth Men to fight and Destroy each other, is a Rediculous story, tho some perhaps in that as in many other cases besides, may as G. K. hath, turned from their Principles and from the Grace of God into Wantoness, and then no Marvel if they as well as he lick up their old Vomit again.

That any Body should be Dissatisfied to use the Name of God in a Temporal affair in his Fear and

Wisdom I know no reason for, nor do I know of any such Persons.

That G Fox his orders were Rejected by the Light within is as Rediculous, for first I know no such orders that bear that Title amongst us. As to those orders or Precepts that are amongst us for the Conservation of the Peace and well governing our Religious Communion.

They are no more G. Foxes then any other Freinds save only thus G. Fox might as he often did (because both his Heart, and Head was set to do Good) Recommend to his Brethren, his thoughts on diverse Subjects Relating to Discipline in the Church and they theirs to him, so that by Consent and not Compulsion such orders as are, were settled amongst us but that Loose and disorderly People would be pleased with such strickt Discipline cannot be expected. Thus have I gone through his 20 Articles and in them I think made good my charge of Sophistry against him.

T H E

Bristol, *Quakers Reasons why they met*
not George Keith, and his Peremptory
summons to the Baptists Meeting-house the
24th. of the 5th. Month, 1699
With some Reflections on that Days Work.

1st. **B**Ecause such Meetings, have rather a
 tendency to profane Religion in Gene-
 ral, than Edifie any that are Seriously inclin'd there-
 to.

2^d. Because we are very Tender of giving any of-
 fence to the Government, which hath extended so
 much Indulgence, towards Dissenting Protestants,
 If other Dissenters can improve their time no better
 than to expose each other, and give the Government
 the Trouble, of securiug (by an extraordinary care)
 the Publick Peace, very much endangered by such
 Meetings, (especially where tis by consent of both
 sides)

sides) let them, ee'n do as they please. We are determined by the Grace of God to do otherwise, and approve our selves Good Christians in our Conversations, living *Inoffensively* with our Neighbours and Peaceably towards the Government.

3d. Some of our Friends have had a reproof from the Government for appearing at *such a kind* of Meeting in *Norfolk*; tho they had no other hand there in than to defend themselves against some *Norfolk* Clergy, as *we* should only have done if we had obey'd G. K's. Summons.

4th. Because we *thoroughly know* the Man having had several conferences with him, and *know* him to be one of a *Litigious* Mind, and Moved by an Irritated and and Revengful Spirit Occasioned, at *first*, by a Supposed injury Received from some of our Freinds in *America*, and *Secondly*, from a slight he conceiv'd was put upon him, when Arived here. Tho we indeed have been all along the Sufferers from his intolerable Pride and passion, who hath beyond all comparison not only bely'd and abus'd us himself; but hath also call'd upon all other Perswations to unite against us, that as Antichrists and Sadduces we might be treated by them And at the same time, when 'tis to serve a turn) is not asham'd Hypocritically

tically to to professe himself a Quaker, as he hath done since his coming to this City. The onely support he hath in his imaginary Sucksefs is the Ignorance of these People he intrudes himself upon, which if they please to remove, by a Diligent serach in those very Books he quotes for our Heresie, they will find the most Obfcure Passages explain themselves, either before or alter, the Pick'd places he hath cholen out to render us Obnoxious.

If any should say why then dont you follow him and Detect him as he goes?

We answers, his Restlesse and wandering Spirit, has been followed and Apparently detected, from time to time and place to place, yet still he continues to repeat the same things as if they were new matter. as for instance.

Yesterday the most Material passage, in our disfavoured he produced, was out of W. P's. serious Apologie, where he Read these Words, (*viz.*) *But that the Outward Person which suffered was properly the Son of God, we utterly deny.* which Passage he, with the rest of his Confederates, hath not faild to dresse up as ugly as their wit and malice wou'd Enable them to, perhaps already some Hunderds of times and this
very

very Year have presented it to the Parliament, as one of the Principal Articles against us in order to our suppression, &c.

In Answer therefore to this Mighty Heresie, we say, *First*, that *G. K.* as well as he knows his Right Hand from his Left, knows he abuseth both the *Quakers* in General, and *W. P.* in particular, he Knows also, that that body which suffered Death on the Crosse, which the Souldiers peirced with the Spear, was not from all eternity or of an Eternal Generation, and until *G. K.* can expunge out of the Bible, these words. a body hast thou prepared me *W. P.* and all Men in their right senses, who believe (as the *Quakers* do) that the Text is sacred, will conclude that the Son, who is so by an Eternal Generation, and was Glorified with the Father before the World began, was before that Body that suffered on the Crosse And if so, where is the Heresie of *W. P.* In short both he, and all the *Quakers* we know of believe him, to wit, *Jesus of Nazareth*, to be both *God* and *Man*, *God* by an Eternal Generation, and *Man* by taking *Flesh* and being Born of the Blessed Virgin And tho as he was the Son by an Eternal Generation he was *God* and could not suffer Death, yet as he

was

was Man he Lived and Died. (or was put to Death) and Rose again from the Dead, and Ascended in the Sight of the Men of *Galilee*, according to the Scriptures, and ever Liveth to make Intercession for us.

Now observe the Baseness of *G. K.* because *W. P.* vindicates the Quakers from that horrid imputation of *Thomas Jenner*, that we denyed the Lord that bought us; for (saith *Jenner*) you Deny that Person, (the Son of God, that Dyed at Jerusalem, to be your Redeemer. We say, because *W. P.* Argu'd against the Suffering of the God-head, that dwelt in that Blessed Person, (viz) *Jesus of Nazareth*, And that the outward Person, meaning by outward the Body Exclusive of the very Soule of Christ as Man, was not properly or Abstractly the Son of God, who was So by an Eternal Generation, from hence *G. K.* infers, *W. P.* concludes, that the God-head dwelt, no otherwise in that Person than in any holy or Good Man: whereas *W. P.* with the Quakers, believe him to be, both in his conception, Birth, Life, &c. far in all Natural Endowments, Exceeding the best of Men, for in that Man or Man-hood the fulness of the God-head, dwelt Bodily, *Col. 2. 9.* For as the Reasonable Soul and Flesh is one Man, so God and Man is

one Christ, which tho it is true concerning him, yet canont be truly said of any other.

And that Body (in which the fulness dwelt,) he Layd down, for a sacrifice for the Sins of the whole World, to Cancil all Bonds, pay all Depts, be they never so great, or of Long standing, upon these Conditions, (viz) Repentance, Faith, and Holiness: and as he thus Dy'd for all, so he Rose again for the Justification of all that fulfil these conditions, that where he is they may be also to behold his Glory Jo. 17. 24.

And that W. P's. meaning was consonant hereto is Plain from his Confession of Faith, in Page 149 of the said *Serious Apologie*, as above Noted, the Words are these.

' To Conclude. This breif account (saith he) I
' am Constrain'd, for the sake of the Simple hearted,
' to publish to the World, of our Faith in God,
' Christ and the Holy Spirit.

' We do believe in one only Holy God Almighty
' who is the Eternal Spirit Creator of all things.

and

'And in one Lord Jesus Christ his only Son and
 'Express Image of his Substance, who took upon him
 'Flesh, and was in the World, and in Life, Doctrine,
 'Miracles, Death, Resurrection, Ascension and Medi-
 'ation perfectly did, and does continue to do, the
 'will of God, to whole Holy Life, Power, Mediation
 'and Blood, we only ascribe our Sanctification, Just-
 'tification, Redemption, and perfect Salvation.

'And we believe in one Holy Spirit that proceeds
 'and breaths from the Father and the Son, as the
 'Life and Vertue, both of the Father and the Son,
 'a Measure of which is given to all to profit with
 'and he that hath one hath all, For these Three are
 'One, who is the *Alpha* and *Omega*, the first and the
 'last, God over all Blessed for ever.

We are the more Particular upon this Subject,
 because the most Material of any thing he Read, tho
 both this and all the Rest, he there produced of
 our Heretical Principles (as he called them,) have
 by his, the Snake in the Grass, F. Bugg, and the
 Norfolk, Clergy men, been presented to the Par-
 liament, this Present Year and are answered by

G. Whitehead, in a Book intituled *Truth and Innocency Vindicated &c.*

If Therefore *G. K. F. B. &c.* '(as they have done) make a *pick'd* collection according to the Pattern *G. K.* hath shewed in *W. P.*'s case abovementioned, and Print the same, and present the Parliament, with it when done, Pray what Reason have we to take any other notice of 'em then by defending our selves in the way they have chosen to defame & abuse us, (viz) Printing, which is indeed the more commendable, and less offensive way, than to meet every Rambler, that Mountebank like, shall make an Harangue, to get a Multitude of People together for their Diversion.

If *G. K.* was a fresh Adversary, or had made any New discovery of Errors never before Charged on us, or answered by us, There might be some tolerable appearance of Reason for a Conferance with him. But since the same Cavils he now rakes up against us, have heretofore been fully Refuted by us, we think our selves under no Obligation, so far to comply with his quarrellous Spirit, as to repeat that at a Meeting with him, which we have formerly with good success, Publish'd against him : Many of
which

which Books lye still on his hands unanswered to this Day.

But now he, he is for Flying one while to the Presbyterians, another while (insinuating to them that he hath mighty Discoveries to make against the Quakers,) to the Baptists, another while he is knocking, at the Church doors but there he is not to enter, until he hath given some proof of his Abilities, in doing what he pretends to, (viz) vanquish the Quakers, nevertheless if he can set the Dissenters together by the ears, no doubt but his Master will provide him a good Place.

3thy. We think not our selves oblig'd to take notice of G. Ks. Summons to meet him, because he hath no lawful Authority thusto Summon us, any more than another Person hath, and if we should comply with him for the same Reasons we ought to comply with any others be they Hundred or Thousands and thereby render disputes and Contentions, Endless, and when all is done 'tis but *Actum agere*. For the Books he quotes, to make us Erronious, he himself hath vindicated and cleared from Error, and that too, by and with the assistance of a Divine Authority

As he himself hath often said and writ. Now what Assurance can any Man or Communion give us that 25 Years hence (if he Lives so long) he will not *Retract* what he now holds for truth, and then Perhaps we shall be again voted as Orthodox as we are now rendered *Heterodox*. one wou'd Reasonably believe 25 Years were long enough for a Man of that Capacity he *thinks* himself of, to understand the Principles of those People he walk'd in Communion with, (and which is more) for whom he himself hath said as much as any, But G. K. knew not when he was well. His post was Serviceble and Honourable whilst among us, though not so profitable as he desired, and for want of a contented mind in his condition, he hath fill'd the World with his continued noyse against us. 'Tis true we might have easely prevented it at first, for had we Gratified his Appetite with what he desire or sufferd him, to Dogmatize us into a profound subjection to his model both in Articles of Faith and Discipline we had then been his dear Freinds still, and the best people in the whole World, and He Wou'd have writ and printed and disputed till he had filld the World with as Many books and as much noyse for us as he now hath against us. Bristol, the 25th. of the 5th. Month

1699

THE END

